CLAYTON, Mayor,

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&c. xxxii°.

THis Court doth desire Mr. *Hancocke* to print his Sermon, Preached at the *Guildhall-Chappel* on Sunday last before the Lord Mayor and Aldermen.

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A

SERMON

Preached before the

RIGHT HONOURABLE

THE

Lord Mayor,

AND THE

COURT of ALDERMEN,

AT

Guildhall-Chappel, Septemb. 19. 1680.

By *ROBERT HANCOCKE*, Fellow of *Clare-hall* in *Cambridge*, and Rector of *Northill* in *Bedfordshire.*

LONDON,
Printed by *S. Roycroft* for *Tho. Flesher* at the *Angel* and *Crown* in St. *Paul's* Church-yard, and *W. Leech* at the Crown in *Cornhill.* 1680.

A

TO THE

RIGHT HONOURABLE

Sir *Robert Clayton* Kt.

Lord Mayor of the City of *London*,

And to the

Court of Aldermen.

Right Honourable,

THE *present Juncture of our Affairs is such, that nothing but the most active Zeal for our Religion, the most constant Loyalty to the King, and the firmest Union among our selves, can (without a Miracle) secure this Church and King-*

dom.

dom. The design of the following Discourse is to recommend these great indispensable Duties, and to root out all those Lusts and Passions, which are destructive of true Religion or Humane Society, and apt to foment Intestine Divisions or Forreign Usurpations. God grant that in this our Day, we may yet know the things that belong to our Peace, *the preservation of his Majesties Person and Government, and the continuance of the true Reformed Religion among us. I am*

Right Honourable,

Your most humble

and most obedient Servant,

Robert Hancocke.

St. Luke XIX. 42.

If thou hadſt known, even thou, at leaſt in this thy day, the things which belong to thy peace; but now they are hidden from thine eyes.

IN theſe Words we have a great Inſtance, both of the ſtupidity and incorrigibleneſs of the Jews, and of our Saviour's love and tenderneſs towards his implacable Enemies. For he was no ſooner come within view of *Jeruſalem*, but he laments thoſe Deſolations, which (by the juſt Judgment of God) were breaking in upon them: *When he was come near, he beheld the City, and wept over it* (a). And as he could not behold their deſtruction without tears, ſo neither would he expreſs his apprehenſions of it, without ſome kind of abruptneſs. (a) Verſe 41.

Whether there was an irreverſible Decree already paſt in Heaven againſt the Jewiſh

Nation, as it cannot be determined from this Text, ſo it is beſides my preſent purpoſe to enquire: But it is more certain, that a flaming Sword was now hanging over their heads; there were too many Symptoms of their approaching ruin; and our Saviour in the next Verſe tells them plainly, That the *Romans* ſhould be the Executioners of the Divine Vengeance upon them. Yet ſome of the Jews were ſecure and inapprehenſive of the common Danger; and the reſt did neither reſolve the Judgments of God into their proper Principles, nor comply with the end and deſign of them, by conſidering *the time of their Viſitation* (b). Theſe profound Politicians invented a new State-engine (the putting Chriſt to death) to ſecure themſelves not only from the *Romans*, but from their own Sins too. They fruſtrated all the deſigns of God's Mercies and Judgments; they filled up the meaſure of their Fathers; and at laſt they forced the Almighty to find out unheard of methods of puniſhment, as might be ſhewed from the fatal circumſtances of that dreadful Story.

(b) Verſe 44.

I know, we have not yet had as loud Alarms from Heaven as they, but yet we have juſt

juſt reaſon to believe, that God in the way of his Providence, ſpeaks to us in the language of the Text, *If you had known*, &c. Or, *Oh that ye would yet know and lay to heart the things that belong to your peace*, &c. For are not our Diviſions and Animoſities as high? Are not our ſins aggravated with as ſignal mercies and deliverances, as theirs? We are crumbled into as many Sects and Parties as they, and moſt of them are ſo much more intent upon their private Intereſts, then upon the common Intereſt of Proteſtants, that it ſeems no very hard matter for the Modern *Romans* to enter in at thoſe Breaches, which are made amongſt us.

There were two things, which were both the Cauſes and Symptoms of the Jewiſh Calamities.

1. A general corruption and licentiouſneſs in the lives of men.

2. Thoſe unnatural diſſentions and feuds among themſelves.

If ever our Adverſaries of *Rome* prevail againſt us, they muſt make uſe of theſe two mighty Advantages, which we have put into their hands; and ſo long as our Sins and our Diviſions are battering our Walls, and pecking

ing at our Foundations, I know nothing but a Miracle of Mercy, that can preſerve our Religion and Government. Theſe were the Cauſes of our former Sufferings, as they are of our preſent fears, and the doing what in us lies (in our reſpective Capacities) towards the removal of them, is the only effectual way of minding the things which belong to the peace of our Church and Kingdom. I crave leave therefore to repreſent and enforce this ſeaſonable Duty, with reſpect to the preſent juncture of Affairs, ſo far as the peculiar care of ſome, and the prayers and endeavours of all of you are concerned in it.

1. We muſt begin with a ſincere Reformation, and cleanſing our ſelves from all manner of Debauchery and Prophaneneſs. *The Wiſdom which is from above, is firſt pure, then peaceable* (c); and till the Luſts that war in our Members be ſubdued, 'tis in vain to look for a laſting Settlement, for *there is no peace to the wicked* (d). *If ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your King* (e).

(c) St. James 3. 17.

(d) Iſai. 57. 21.

(e) Sam. 12. 25

But (to deſcend to particulars) our continuance in Licentiouſneſs and Irreligion, is the way to ſubvert the Civil Peace, to let in Popery,

Popery, or elſe a meer empty Formal Religion among us.

1. It is the way to ſubvert the Civil Peace.

If the ſinful Luſts and Paſſions of men do naturally tend to the diſſolution of a Government; if the Divine Protection be that wherein the Safety of a Kingdom doth conſiſt; if the practice of Chriſtian Righteouſneſs be that alone which can entitle us to the favour of God; If downright Atheiſm, or the contempt of all revealed Religion; if the moſt monſtruous Ingratitude, or the moſt obſtinate Incorrigibleneſs; if the mocking of God by Hypocritical Wickedneſs; or the proclaiming War againſt him by notorious Prophaneneſs, can provoke him to Wrath and Vengeance; then I am ſure that nothing but a timely Reformation can provide for the Peace and Settlement of this Kingdom.

2. This is the way to let in Popery among us.

For that's a Religion (ſuch a one as it is) that all looſe and licentious People are already prepared for; 'tis the moſt pleaſant and eaſie, the moſt gay and pompous Religion in the World; 'tis ſuch a one as they would

would deviſe, were they to make a Religion for themſelves. For the truth of this Charge I appeal to any man, that underſtands the virtue of their Indulgencies and Maſſes, Reliques and Pennances, the omnipotent power of Abſolutions, and other ways of reconciling a ſinner to God in the Roman Church. Are not ſome of thoſe practices, which make up a great part of their Religion, but the Mint, Anife, and Cummin of Chriſtianity? Are not divers others of them inconſiſtent with the life and power of Godlineſs? I mean their Croſſings and Unctions, their voluntary Whippings and Severities, their ſuperficial Confeſſions and Abſtinencies, their mumbling over their Prayers without devotion or attention. Were not thoſe dark and ſuperſtitious Ages, wherein Popery firſt ſtole into the World, times of the greateſt Licentiouſneſs and Irreligion? I confeſs the Monaſteries were Seminaries of Vertue and Piety for ſome Ages; but as the Monks encreaſed in Wealth and Revenues, ſo they degenerated into Idleneſs and Luxury. This is ſo plain a Truth, that even ſome of their own Authors, that are moſt devoted to the Papal See, cannot deny or conceal it.

I

I know 'tis usually imputed to the Jesuits, that they allow men to lye and forswear themselves; to swallow a thousand Venial Sins without danger of Damnation, and to repent of as many Mortal Sins without forsaking them. It is commonly said, That they undertake to pardon or dispense with some of the most monstrous Crimes; and that some of the blackest ones are with them lawful or meritorious; and these are the Guides of Souls in the Church of *Rome*. But I will be so just to that Order, as to acknowledge, they not only affirm, but prove it too, that this is the Practical Divinity of the Church it self. Is not the very Canon Law stuff't with Forgeries and Wickedness? Are not such extravagant Maxims to be found in the Divines and Casuists of other Orders, as the more sober Heathens abhorred? Are not the Books publisht with the Authority and Approbation of the Church? Are not the Authors of them entrusted by her with the Consciences of men? Why don't they acquaint the World what expurgatory Index hath condemned the Writings of the three Cardinal Jesuits, what Anathema's their Church hath bestowed upon them (*f*). Were

(*f*) *Bellarmine, Baronius,* and *Tolet.*

Were not their Persons had in admiration; and are not their Writings applauded by the teaching governing part of the Church?

The truth is, the Interest and Grandeur of *Rome* are supported by them, and they must be maintain'd, whatever becomes of the Souls and Consciences of Men.

I do not think that Popery is able to root out all good Nature; and if any of that Communion be so eminent for Vertue and Charity, as I hope they be, we must not thank the Doctrines of their Church, or the Integrity of the ruling party for it; but either their natural Dispositions, or the overruling Grace of God, which have preserved them from the Contagion of their Religion.

3. This is the way to propagate a meer empty formal Religion amongst us; A Religion that teaches men to build their hopes of Salvation upon such Conditions, as may be observed without offering Violence to their sensual Lusts and dearest Interests. And so long as they desire to go to Heaven with as little trouble as they can, I do not wonder that they will not endure sound Doctrine.

ctrine, *but after their own lusts heap to themselves Teachers, having itching ears* (g). (g) 2 Tim. 4. 3

They will be content to offer God the *Calves of their lips*, rather then to give *him their hearts*; to censure or commend many Sermons, rather then to put one in practice; to put on a sowre or demure countenance, rather then a broken and contrite heart; to present God Almighty with variety of Phrases, or the most pathetical Expressions, rather then to pray with Faith and Devotion, Humility and Heavenly-mindedness, in which the Spirit of Prayer consists. For such things as these serve for ostentation and vain-glory, they are very obvious and sensible, they are no great Enemies to the Passions and Interests of men: Whereas Purity and Devotion, Self-denial and Meekness, Obedience and Charity, Mortification of the Will and Affections, have less of the Pomp and Form, though infinitely more of the Life and Power of Godliness in them.

Thus I have given you a short Account of the most natural and pernicious effects of Vice and Wickedness upon a Church and Kingdom.

And, since these things are so, I would

make an humble Address to all in Authority, That, as you value the Honour and Security of our most holy Religion, or the Peace and Happiness of your King and Country, you would endeavour to suppress the growth of Vice and Immorality.

For what Peace, so long as there is so much Riot and Luxury, Lewdness and Debauchery, Injustice and Oppression, customary Swearing, prophane Drollery, and contempt of Religion among us? What Peace, so long as such a Deluge of Sin and Wickedness overflows the Nation? For these *the Lord hath a Controversie with the Inhabitants of the Land, therefore shall the Land mourn* (*b*).

(*b*) Hosea 4. 1, 3.

These are the Nurseries of Plots and Treasons, of Schism and Sedition. But if you cannot compel men to be truly Pious and Holy, you may at least force them to sin with more modesty and civility; If you cannot quite banish Sin out of the Nation, yet 'tis in your power to stigmatize it with disgrace, and make it sneak into Corners; you may restrain it from being bare-faced and impudent, from infecting the Land and involving us in the guilt of it. If you cannot root out all secret Wickedness, you may stop the growth

of

of horrid Impieties, of publick and crying Sins. If wicked men will have the exercise of their Irreligion in private, yet, I beseech you, let them not sin in the face of the Sun, and openly make Proselytes in defiance of the Laws of God and Man. And would you have men make conscience of all their Oaths, Contracts, and Promises? Would you have them be Loyal to the King, Obedient to Magistrates, and Serviceable to one another? Do what you can (in your several Spheres) to encourage and promote the practice of solid and substantial Religion.

But, if we desire the suppressing of Atheism and Immorality, we must take heed of those licentious Doctrines and Principles, which are most apt to lead us into such practices: For what wonder is it to see men act in conformity to their Principles? What reason is there to hope, that the generality of the World will be better, then the Doctrines of their Religion incline them to be? I will mention the principal of them, and leave you to judge, whether the natural result of them be not the banishing true Religion and Holiness out of the Nation.

1. I begin with the Principles of the *Le-*

uiathan. *That there is nothing but Body in the World, and that the very notion of an Incorporeal Being implies a Contradiction* (i). *That men are good or evil fatally and unavoidably*; *And that God may be the Author of Sin* (k). *That the Law of the Civil Magistrate is the only obliging Rule of Just and Unjust*; *and that the New Testament is not a Law of any place, where the Commonwealth hath not made it so* (l). *That the Obligation of Subjects to their Sovereign lasteth no longer, then the power lasteth, by which he is able to protect them* (m).

(i) Leviathan c.4.c.5.c.12. c.34.

(k) Lev.c.21. Lib. and Nec. in divers places.

(l) Lev.c.42.

(m) Lev. c.21.

2. What is the consequence of the Practical Divinity of the Romish Divines and Casuists, about Repentance, Purgatory, and the efficacy of the Sacraments in conferring Grace, but the subverting the necessity of an Holy Life?

3. There are some malignant Doctrines, that have a more immediate influence on Kingdoms and Governments; and they are such as these. *That Dominion is founded in Grace. That the Obligation of Oaths and Promises may be taken away by some Authority on Earth. That it is lawful to make use of Equivocations and mental Reservations. That Churchmen are exempted from the Jurisdiction of the Civil*

Civil Power. That a Sovereign Prince is either the Pope's Subject, or the Peoples Trustee. That he is accountable for Heresie or evil Government to his Holiness at Rome, *or to some Assembly of Church-men or Inferiour Magistrates within his own Dominions.*

4. I wish, the *Libertines, Antinomians,* and other *Carnal Gospellers* of this Age, had not furnisht us with another Catalogue of Licentious Doctrines. The chief of them are these that follow: *That the Moral Law is abrogated by Jesus Christ. That the Covenant of Grace is absolute and unconditional; and that no man ought to work for Salvation, much less for the fear of Hell. That the Torments of Hell are not properly Eternal. That a good Moral Man is further from the Kingdom of God then a loose Liver. That justifying Faith consisteth in believing that a man is perdestinated to Eternal Life. That Sins are pardoned before they are committed; and that God sees no Sin in his People.*

To this Head I might reduce all such Notions of Christian Liberty, as destroy the necessity of Obedience in all lawful things. All such Notions of God and his Decrees, as make him the Author of our Sin or Misery,

or

or ſet up the Decrees of God in oppoſition to his Laws, or one of his Attributes in oppoſition to another. All ſuch Notions of Jeſus Chriſt, as ſet up his Perſon in oppoſition to his Goſpel; or make us righteous with Chriſt's Righteouſneſs, whilſt we continue in any Courſe of Sin.

But thus much may ſuffice to have ſpoken of the firſt thing.

2. We have reaſon to be apprehenſive of the effects of our unnatural Contentions and Animoſities, as well as of our open and notorious Vices. Certainly never any People enjoyed more excellent means of Peace and Unity; never any People laboured more under the Calamities of Rebellions and Factions; never was any People aſſaulted with more bloody & implacable, more ſubtle and induſtrious Enemies, then we are. It is therefore the Duty and Intereſt of all Loyal Subjects and good Chriſtians, to endeavour to correct that Spirit of Sedition and Diviſion that is working among us, and to promote the Security and Eſtabliſhment both of our Government and Religion.

1. I begin with the Civil Government.

You have (bleſſed be God) the Scriptures

in

in your own Language, and if you read them without partiality and Prejudice, you will soon learn those indispensable Duties of Peace, Humility, and Obedience. They will teach you to *pray for the King, and all in Authority under him* (*n*). *To be subject, not only for Wrath, but for Conscience sake* (*o*). They will plant in your all those dispositions, which are essential to the support of Government and Society; they will subdue all those Passions, and mortifie all those Lusts, which are the Parents of Strifes and Quarrels, of Confusions and Treasons; besides, you are Members of a Church, whose just glory it is, to assert the Rights of Princes with so much plainness and sincerity, that no man can be true to the Church of *England*, whilst he is false to his Sovereign. This holy and peaceable Religion, will teach you to beware of, and suppress all others (of what Communion soever) that vent any seditious Doctrines, or allow of such practices as are consonant to them.

(*n*) 1 Tim. 2. 1.

(*o*) Rom. 13. 5.

I know, the most horrid things have been taught and acted among us, under the disguise of Religion; but of them living, the *Romanists* have the least reason to charge any

of

of our Sects with Treason and Sedition: For the most barbarous Villanies that were committed in these Kingdoms, may be justified by the principles of that Faction; and the most Antimonarchical Doctrines, that ever came from the Pulpit or the Press, either were or might be derived from the Canon Law, the Popes and Councils, the most approved Casuists and Guides of Souls. Let Pope *Sixtus* the Fifth have the honour, of being either the first inventer or polisher of the Fanatick Art of Canting and perverting the Scriptures, admiring the providence of God in the murder of a lawful King, and the truth is, the first Thanksgiving Sermon that I find on such an Occasion, was preacht by his Holiness in the *Roman Consistory* (p). Nor do I envy the Roman Church, the glory of sanctifying Rebellions and Murders, Perfidiousness and Cruelty by the Authority of some of her General Councils. 'Tis no wonder, if the same power, which transforms bread and wine into the substance of Christs natural body and blood, do also transform Christians into *Wolves* and *Tygers*. Did some of our Sectaries abuse *Curse ye Meroz*, and other parts of Scripture to the carrying on the blackest

(p) See his Panegyrick Oration on the murder of *H.* 3. of *France*; it was printed at *Paris*, *An.* 1589 with the approbation of three Doctors.

blackeſt Deſigns? So did *Alexander* the third, (*q*) ſo did *Pius* the fifth thoſe (*r*) words of God, *I have ſet thee over Nations and Kingdoms &c.* Did not Innocent the Fourth prove his power of depoſing Princes from that Text, *Whatſoever ye ſhall bind on Earth, &c.* (*s*). Have you never heard of the incomparable Interpretations of *Riſe Peter, kill and eat? Feed my Sheep? Upon this Rock will I build my Church?* It were no hard matter to give you a *Specimen* of the Divinity of Popes and Cardinals, men of greater Learning and Authority, but of as little Conſcience and Loyalty as the Authors of our moſt peſtilent Sermons and Pamphlets. Are any of theſe under unlawful Oaths and Engagements? So are all the *Biſhops*, *Jeſuits*, *Monks*, and *Friars* of that Church under Oaths of abſolute Allegiance to the Pope, or of blind Obedience to their Superiors, that are his Creatures and Vaſſals (*t*). Was there an infamous *High Court of Juſtice* ſet up in *England*? There have been many ſuch erected at *Rome*, (and as well deſerving that name) wherein Sovereign Princes have been condemned, for not ſubmitting to the Juriſdiction of the Court.

From whom did the Rigicides learn, *That*

(*q*) *Ep. Alex.* 3. *Conc. Bin. tom.* 7 *par.* 2. *pag.* 656.

(*r*) *Bullar. Cherub. tom.* 2. *pag.* 305. printed at *Rome* 1617.

(*s*) See Pope *Innocent* the Fourth's Sentence of Deprivation againſt the Emperour *Ferdinando* in the Council of *Vienna*.

(*t*) See *Pontif. Rom. p.* 59. where you have the Oath it ſelf which is taken by every Biſhop at his Conſecration; and it is the ſtricteſt Oath of Allegience that ever was invented. See the Bulls of *Paul* 3. 1549. *Bullar. tom.* 1. *p.* 687. of *Julius* 3. 1550. of *Pius* 4. 1564.

the Original of all Civil Power is from the People? That it is deriv'd to the Sovereign by way of mutual Contract? That he is no more but an Officer in Trust? That the Duty of Subjects is only Conditional? That the Commonwealth hath Authority to curb or restrain him, to bring him to trial for Male-administration or Tyranny (a)? Did some wild Sectaries attempt to dethrone the Lord's Anointed, for the advancement of Christ's Kingdom? These have done as much for his Vicar, as they did for the Master. Who was it that taught them, *That Religion is to be propagated with the Sword* (b)? *That Princes may be put to death for Tyranny or Heresie, and in what method they are to be brought to the Block* (c)?

(a) *Reynolds* (under the counterfeit Name of *Rossæus*) hath written *De justa Christianæ Reipublicæ in Reges Impios & Hæreticos Authoritate.* His Book was written at the request of the *Leaguers* in *France*, and approved by the Papal See. See *Mariana*, L. 1. c. 8.

Parsons (under the name of *Doleman*) and *Bellarmine* in many places. *Sober Reckoning* pag. 424.

Em. Sa. Aph. V. princeps; with the whole Herd of the Jesuits.

(b) This is the express Doctrine of the third and fourth Council of *Lateran.*

(c) *Fr. Veron* wrote an Apology for a Traytor, one of the most desperate Villains in the World. That infamous Book of *Boucher* (a French Jesuit) *De justa Hen. 3. abdicatione* is well known. *Bellarmine* was a principal Actor in the French League. Pope *Sixtus* the Fifth applauded the murder of *Hen.* 3. The General Council of *Constance* supposes it to be lawful in some cases to put a Prince to death. See more of this Subject in *Veron*, *Rossæus*, *Mariana*, &c.

Let any man produce greater Enemies to the Rights of Princes, then the Lawful Representatives of the Roman Church in their Holy

Holy Synods. Let any man ſhew me a more pernicious Account of the riſe of Civil Government, then is to be found in the Epiſtles of Pope *Gregory* the Seventh.

Indeed I can hardly meet with any Treaſonable Poſitions, any Texts of Scripture, or Arguments to maintain them (in the Pamphlets of this laſt Age) which are not expreſly contain'd in the Writings of Popes and Jeſuits, or at leaſt to be paralell'd in the moſt approved Authors of the Roman Church.

Who taught the Engliſh Rebels the diſtinction between the Authority and the Perſon of a King? Who taught them to fight for the King, whilſt they ſhot againſt his Perſon? and to kill the Tyrant without killing the King (*d*)? Were ſome of them Sainted by their own party? and were not ſome of the Gunpowder Traytors preferr'd at *Rome*? Is not *Becket* (that lived and died a Traytor to his King) honoured as a Saint and Martyr in the publick Offices of that Church (*e*)?

I know there are ſome, that profeſs themſelves to be Catholicks of the Church, but not of the Court of *Rome*; and I do verily believe, that ſome of that Communion do (as

(*d*) This diſtinction was invented by the Jeſuits; and 'tis their common Doctrine, that after a King is depoſed, declared a publick Enemy by the Pope, or the States of the Kingdom, he ceaſes to be a King.

(*e*) *Breviar. Rom. Hic eſt verè Martyr, qui pro Chriſti nomine, &c.*

they pretend) abominate the Usurpations of the Roman Court. Interest in some, and good nature in others, have made them better Subjects, then the principles of their Religion, allow them to be. Some of them have too much honesty; others have too little zeal for the Catholick Cause, to be entrusted with such a Mystery of Iniquity, and many do not understand how much Pride and Covetousness lies at the bottom of the Church, as well as of the Court of *Rome*. But yet all the loyalty or peaceableness of these men depends either on their natural Dispositions, or their private interests, or their lukewarmness in Religion, or their ignorance of the Doctrine of their own Church.

As to the Distinction it self, that dare not shew its face at *Rome*; though it be more talked of, then understood in *England*, I have two things to say.

1. That such Doctrines, as strike at the very root of our Religion and Government, have been determined by the Roman Church, in some of her General Councils; I mean the Doctrines of *Deposing Princes, and absolving Subjects from their Allegiance to them* (f); *of breaking Faith with Hereticks* (g); *of rooting*

(f) Besides the third & fourth General Councils of *Lat.* see the General Council of *Lyons* in the Decree for the recovery of the Holy Land. That the Sentence of Deposition against *Frederick* the Emperour, was the act of the Council as well as of the Pope, is proved by the Author of the *Supplement to Parson's Discussion, &c.* See also *M. Paris*, p 666, 667, 668. The Council of *Trent* (though it was then no time to speak plain) passed such a Decree (*Sess.* 25.) as was sufficient to keep up the claim to this power.

(g) *Conc. Const. Sess.* 19.

rooting them out with Fire and Sword (*b*); *and of the exemption of the Clergy from the Jurisdiction of Secular Princes* (*i*). These are the Orthodox Doctrines of the most Loyal and Charitable Church of *Rome*.

(*b*) *Conc. Lat.* 3. *c.* 27. *Conc. Lat.* 4. *c. de Hæreticis.* And this Doctrine was put in practice by the General Council of *Constance.*

(*i*) *Conc. Lat.* 3. *c.* 14. *Conc. Lat.* 4. *c.* 43. And the Council of *Trent* confirmed the same Doctrine; of which see more in the excellent History of that Council.

2. Though there might be some plausible pretence for this distinction, before the Reformation, yet the Council of *Trent* (the great Oracle of the present Roman Church) hath utterly destroyed it, as to those purposes, for which it is produced. For the Reformers having asserted the Rights of the Church, against the Usurpations of the Papal See, and appealed to a lawful General Council, the Fathers at *Trent* gave up the Cause, espoused the Interest of the Court of *Rome*, and made its Judgment absolute and unappealable.

But I will conclude this Part of my Discourse with two Inferences.

1. It may serve for an Antidote against some late Books and Pamphlets of the Romish Emissaries.

They complain of the uncharitableness of Protestants, they inveigh against us meerly for believing our own Senses; I mean, *That the Catholick Religion* (the *Roman Catholick* they should say) *allows of Trayterous Principles*,

ples, deſtructive to Peace and Government; That Catholicks hold it an Article of Faith, (I ſpeak their own words) *that the Pope can depoſe Kings, and abſolve Subjects from their Allegiance.*

I ſtand amazed at the ignorance or diſhoneſty of ſome of them, that profeſs to the World, *they never found any ſuch Principles aſſerted in any of their General Councils.* As if we had out-done them in their old trade of Forgery! As if the General Councils of *Lyons* and *Trent*, the third and fourth Councils of *Lateran* were meer fictions of the *Proteſtants!* I am ſure, either theſe are the Doctrines of the Church of *Rome*, or Tranſubſtantiation itſelf is none of them; either theſe are her Doctrines, or ſhe hath none at all.

2. I might from hence take occaſion, to vindicate the peaceableneſs and loyalty of the Reformed Religion; that excellent Religion, which is the beſt Friend in the World to Kings and Princes. And yet it ſuffers in the eſteem of ſome men, for the Crimes of thoſe, that with as much reaſon arrogate the Name of Proteſtants, as the Papiſts do that of Catholicks to their own party. I know no Proteſtant Church in the World, that hath by any publick act maintained any treaſonable

able Principles. 'Tis certain we have been educated in a Faith of Loyalty and Obedience, and I hope we shall never be tempted by any (though never so specious) pretences to desert it.

Whether there be amongst us a sort of men, that under the disguise of zeal against Popery, labour to undermine the Government, I know not; but if there be, they are either Papists in Masquerade, or at least such as serve the interest of *Rome* (though against their wills,) as truly as the Pope's own Creatures: I am sure, neither the Church of *England*, nor the best Reformed Churches in Christendom will own them. God deliver us from the sad effects of a fiery seditious Religion, whether of an Enthusiastick or Roman Catholick Spirit.

2. I should now come to shew, what we are to contribute towards the peace of the Church, the composing or suppressing our religious quarrels, which have almost eaten out the life and soul of Christianity among us. But having already spent most of the time allotted for this Exercise, I shall only recommend to you these two things, wherein every one that hears me, is concerned.

1. I

I doubt not, but a right understanding of the nature of Christianity, would go a great way towards the abating our contentions about it. It must needs put an end to some of our controversies, and secure us from the sad consequences of the rest of them, if we had a true notion of the difference between such things, as are essential to Religion, and such as are at a great distance from it.

Now true Religion consists in the imitation of the Divine perfections; *Be ye perfect, even as your Father which is in Heaven is perfect* (k). *As he which hath called you is holy, so be ye holy in all manner of Conversation* (l): that is, so far as we are capable of being like to the most excellent Being, in this faln and imperfect State. And this consists in the mortifying of our Lusts and Passions, in living a Life of Spiritual Purity and Devotion, Self-denial and Meekness, Justice and Charity, Patience & Peaceableness, Sobriety & Chastity; and because *in many things we offend all* (m), through ignorance, or inadvertency, or weakness, when we have done our best, we are to trust in the Merits of Christ, for the pardon of our sins, and the acceptance of our imperfect Righteousness. These

(k) St. Matth. 5. 48.
(l) 1 Pet. 1. 15.
(m) St. James 3. 2.

These are the substantials of our Religion, about which all wise and good men are agreed, however we differ about other matters. Did we make conscience of these as we ought to do, we should soon find by happy experience, that they are infinitely more for the honour of God, the peace of the Church, and the good of one another, then an hot and fiery contention about speculative, indeterminable and unprofitable Questions. Could men be perswaded to a greater care and study of this Catholick Christianity, the minding of it would take up so much of our time and pains, that we should hardly be at leisure to raise or foment differences. Yet if any Disputes should arise about lesser matters, yet we should all agree in obeying our Superiours, where we are not sure of the unlawfulness of their commands, & in loving, praying for, doing good to one another.

Now since these things are so, let us bring our Opinions and Practices to this trial.

1. As to matters of Doctrine or Opinion, it is too evident, that the Articles of faith are monstruously swelled of late in the *Roman Church*, I mean by the addition of 12 new Articles of *Pius* the fourth, not one of

which is to be found in the Scriptures, or the Creeds of the Primitive Church. I cannot mention, without horror, the dreadful Anathema's they denounce againſt all that preſume to deny any of them; but (to the honour of the Church of *England* let it be ſaid) whatſoever is impoſed on us, as neceſſary to the Salvation of all men, is contained in the Apoſtles Creed. This is the Faith of the firſt and beſt times of Chriſtianity; the Faith into which we are baptized; and the belief of this Creed hath a direct influence on our Chriſtian practice, which is the great buſineſs of Religion. Let us therefore contend earneſtly for this *Faith, which was once delivered to the Saints* (*n*); Let us not entertain any other Opinions, which invalidate the neceſſity of an holy life; let us not propagate our private conceptions with the breach of the publick peace & order; & then we ſhall have no reaſon to quarrel with one another for ſimple invincible Errors.

(*n*) Jude v. 3.

2. Let us judge of matters of practice by the ſame rule; and then we ſhall lay the greateſt ſtreſs upon ſuch things, as bring us to the neareſt conformity to God; we ſhall not build our hopes of Salvation on any outward obſervances or abſtinences about the mode

of

of our Worſhip, but on the great indiſpenſable Duties of Chriſtianity: We ſhall comply with the Injunctions of Authority in all things, about which Chriſt hath not left us any ſtanding Law. For ſince many things done by Chriſt and his Apoſtles were occaſional and temporary, fitted to the circumſtances of thoſe times, but not of ours; ſince they were not founded on any moral reaſon, nor have we any command for the continuance of them; ſince there is no Law in Scripture about theſe things, there can be no tranſgreſſion in the practice or diſuſe of them, otherwiſe then as they tend to the dividing the Church, the contempt of Authority, or the ſcandalizing our Brethren. But this brings me to the ſecond thing.

2. Let us remember that we are under Chriſtian Laws and Government; and from hence we ſhall learn theſe three things.

1. That we ought not to provide for our own ſafety, or the ſecurity of our Religion by Tumults, Inſurrections, or any other unlawful means: For 'tis impoſſible that true Religion ſhould be promoted by ſin & wickedneſs, by ſuch ways as are contrary to the nature and ends of Religion. The Chriſtian Religion neither commands nor allows us to

fight for the Lord of Hosts, by breaking his Laws; and it was establisht by doing good, by patient and constant suffering for it. Let it therefore be the peculiar glory of *Turks* & *Papists*, to propagate their Religion with sword and bloodshed; but let us regulate our zeal with prudence, obedience, and charity, which make up the truly Christian temper of *English Protestants*; and let no private passion or interest transport us beyond the bounds of our Duty to God and our Allegiance to the King: For if they do, we shall convince all impartial men, that we have as little sense of true Religion, as our Adversaries.

2. We are also to obey the commands of our Superiors, as far as we can without sin. For either all the Gospel Precepts of obedience signifie nothing at all, or they signifie thus much, *that we ought to come up to Authority, as far as we can without disobeying the Law of God. Let us therefore lay aside all prejudice and groundless disaffection; let us come with modest and humble dispositions, ready to obey in all lawful things, and resolved to make the breach no wider, then we are bound in conscience to do.* Could men be perswaded thus far, (and there is no reason why they should not) we might yet hope to see, though not a perfect union, yet a lasting

lasting peace in our days: For men would proportion their zeal to the nature of things, they would seek out for information; they would not take up objections upon trust, nor revile the legal Constitutions; the number of Dissenters would be much lessened, and they would joyn with us in a joynt opposition of the common Enemy: They would bear with such inconveniences as are not sinful, for what Church under Heaven is perfect in all matters of worship and discipline: they would yield to a restraint of their liberty (in the exercise of it) for the peace of the Church; For must not every Member of any Society part with something that he desires, (might he choose for himself) in order to the publick Good?

3. Where any thing is of a doubtful signification, we must put the most favourable construction of it, that it is fairly capable of. Were this (favour shall I say, or) common equity allowed to the Constitutions of our Church, which is to all other things of Human composure, we should hear no more of those vehement charges of *Antichristianism* and *Popery*, that are drawn up against them.

I am sure 'tis neither conscience nor prudence to expose the *Church of England* to the hatred

hatred of *forreign Proteſtants*; and who can believe, that the way to keep out Popery, and ſtrengthen the intereſt of the Reformation, is by inflaming the popular fury againſt that Church, which is the ſtrongeſt Bulwark in Chriſtendom againſt the Papal Uſurpations?

And now I ſhall draw to a concluſion; *Oh that we would know in this our day, &c.*

If the Judgments of God, which we have already groaned under, cannot ſure the dangers that threaten us & our Religion, might help to abate our heats, and ſuppreſs our differences. We know, the wonderful zeal of the Jews for the intereſt of every private party, and their inapprehenſiveneſs of the common danger, made them become a prey to the *Romans*. Did not Chriſtianity decay in the Church of *Corinth*, as their Schiſms & Factions encreaſed? Did not the diviſions in the *Eaſtern Churches* end either in a total ſubverſion, or a diſmal corruption of Chriſtianity among them? How were the glorious beginings of the Reformation obſtructed by the differences of ſome of the chief Reformers? And if our Adverſaries of *Rome* have of late made many Proſelytes in theſe Kingdoms, their ſucceſs is not owing to the goodneſs of their cauſe, but to the force of thoſe Arguments,

ments, which we have put into their hands. Were not the former conquests of these Nations the effects of our own divisions? God grant that saying may never be applied to us which was used of our Forefathers; *that whilst they severally quarrelled among themselves, they were all overcome by the common Enemy.* We are told by one of their own Authors, *That the most effectual way to destroy the Protestants, is by dividing them from and against one another* (o). The advice of *Campanella* (p) hath been pursued by the *Romish Emissaries*, that have been industrious in heightning our Animosities, and blowing up every spark into a flame; *in working on the passions of discontented men, making harangues against the Church and Government; in subdividing us into lesser parties, and promoting a general Toleration.* They know well enough, *that the reformed Religion in* England *must needs fall with our Church*; they have seen *how hard it is to set up a better* (*or any establisht*) *Church in the room of it*; they are convinced, *that a number of petty Sects, and divided Interests, cannot long maintain their ground against the* Roman *Forces.*

(o) *Windeck de Hæres. extirp. p.* 415.
(p) *Cap.* 25. *p.* 207.

If then we be concerned in good earnest (as I hope we are) to preserve the Reformed Religion, let us all endeavour to *keep the unity*

(q) Ephes. 4. 3. *ty of the Spirit in the bond of peace* (q). And that you may understand what kind of Religion they are labouring to introduce, I will conclude with a short account of Popery.

'Tis a Religion that teaches you to put off humanity, that you may be Catholicks, and to deny your senses in a plain sensible matter; to know the will of God without a Bible, to pray to him by a Proxy, and to worship him just as the old Heathens did; to believe twice as much as Christ and his Apostles require, and to leave out one Commandment which God himself enjoyned; to promote Christian Charity by killing one another; and convert men with fire and faggot; to deny a known truth without telling a lye, and to swear to a known falsity without perjury; to obtain pardon of your sins without repentance, and to go to Heaven without holiness; to worship a Deity of your Priests making, and then to sacrifice him to God.

And now let all wise and good men offer up their prayers to God, that he would make up those breaches, which our sins, and the subtilty of our enemies have made in the Church; that he, who is the Prince of Peace, would inspire us with that wisdom that is pure and peaceable, and all our Governours with wisdom and courage, to suppress the growth of Atheism and Prophaneness, of Superstition and Idolatry, of Schism and Sedition.

FINIS.

Clayton Mayor.